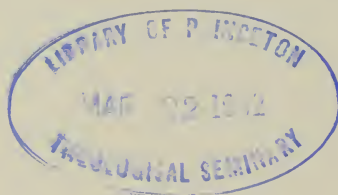


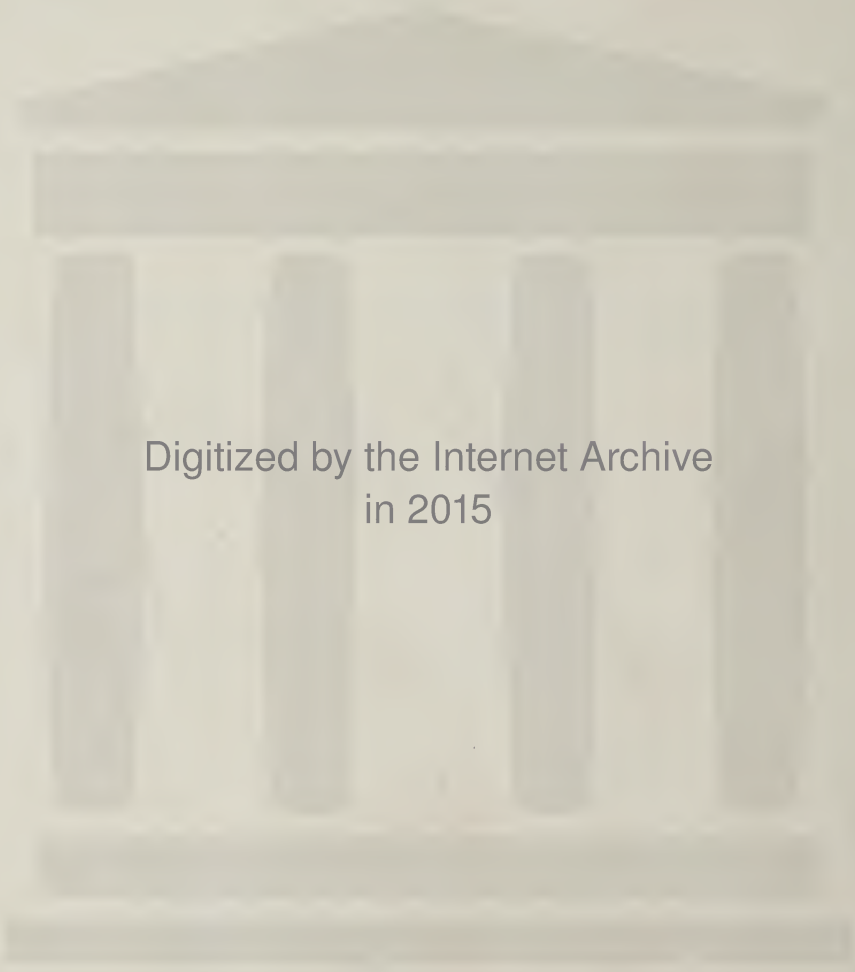
The
CHRONICLE
of the

LONDON MISSIONARY SOCIETY

1935



I-7



Digitized by the Internet Archive
in 2015

THE

FEBRUARY, 1935

PRICE TWOPENCE

CHRONICLE



Drawn by]

An Embassy from the Great Physician, in Africa.

[Kingsley Cook.

MEDICAL MISSIONS WEEK

FEBRUARY 10th—17th

LONDON MISSIONARY SOCIETY

42, BROADWAY, WESTMINSTER, S.W.1

ANNOUNCEMENTS

The RegisterArrivals

Rev. and Mrs. W. J. Hatch, from Salem, November 29th.

Miss Mabel Shaw, from Mbereshi, December 3rd.

Rev. J. S. Wasson, from Hwangpei, December 15th.

Rev. and Mrs. F. S. Hoad, from Samoa, December 16th.

Rev. and Mrs. J. H. L. Burns, from Serowe, December 21st.

Miss I. M. Ross, from Hope Fountain, December 28th.

Miss Irene Kirby, from Erode, January 5th.

Departures

Captain and Mrs. T. Hope Evans, returning to Suva, per s.s. *Rotorua*, December 6th.

Miss M. Lochhead, returning to Madagascar, per s.s. *Leconte-de-Lisle*, from Marseilles, December 6th.

Miss W. I. Coxon, returning to Central China, per s.s. *Hector*, from Marseilles, December 7th.

Miss Gwyneth I. Lawrence, returning to Neyyoor, per s.s. *City of York*, December 12th.

Dr. H. Olive Newell, returning to Jiaganj, per s.s. *Kaisar-i-Hind*, December 28th.

Births

ANDERSON.—On October 21st, to Rev. and Mrs. W. W. Anderson, of Shangani, South Africa, a son, Ian Robert.

MALTUS SMITH.—On October 21st, at Jammalamadugu, South India, to Mr. and Mrs. F. Maltus Smith, of Gooty, a son, Stephen Rider.

Marriage

ROLLES-JOHNSON.—On December 10th, at Gooty, South India, by Rev. L. J. Thomas, Montague John, eldest son of Mrs. Rolles, of Upton, Dorset, to Helen Jean, daughter of Mr. and Mrs. Martyn Johnson, of Lustleigh, Devon. (By cable.)

Death

PORRITT.—On November 27th, at Kasama, Central Africa, Mary Bunnell Porritt (*née* May), wife of Mr. Norman H. Porritt, of Senga.

Pray for Students

Sunday, February 17th, 1935, is the day set apart by the World's Student Christian Federation as a day of prayer for all students.

Copies of a Call to Prayer may be had from: The General Secretary, Student Christian Movement, Annandale, North End Road, London, N.W.11.

Wants Department

Grateful acknowledgment to "A Well-wisher" for 10s. "for bandages or other necessities for L.M.S. Medical Work."

This month Medical Missions have a special place

in our thoughts and prayers. Hospitals are needing blankets and other necessities. Who will send at least twelve bandages, and who will organise All-day Working Meetings for this work? Details for organising such will be found in the free leaflet "The Helping Hand," which can be sent free on receipt of a postcard to "The Wants Department," Livingstone House, 42, Broadway, London, S.W.1. Other needs are: Lantern Slides of the Life of Christ, Portable Typewriter, Boys' Shirts, lengths of Print for girls' blouses, Wayside Posters, Red-letter marked Testaments, Gramophones and Records.

Contributions

The Directors gratefully acknowledge the following anonymous contributions: Anon., per Dr. Doris Clay, £4 (£1 10s. Medical Missions); C. E. Y., £1; "Instead," £5; "Christmas gift," N. 10748, £1; "Christmas gift," Thornton Heath, £1; "Thank-offering for Medical Missions," 5s.; N. 11701, £5; "Reader of C.W.," 10s.; Anon. (N. 11190), 5s.; Anon. (N. 11200), £1; "A Birthday Thank-offering from H. M. T.," £1; Anon. (N. 11313), for Leper Colony, Madagascar, 5s.; Anon., Glos., £5.

Prayer Meeting

The London Prayer Meeting will be held at 5.30 p.m. on Friday, February 15th, in the Prayer Room of Livingstone House. It will be led by the Rev. Leslie Artingstall, B.A., who will also speak on affairs at home and abroad.

Week-ends in L.M.S. Fields

As a result of the Board's decision to suspend the organisation of exhibitions—except miniature ones—for two years, the Exhibition and Loan Department is preparing plans for a new form of visual education.

It is proposed to use the term "week-end," such as "A Week-end in India," commencing on Friday evening and finishing on Monday or Tuesday evening. In places where a week-end is inconvenient the title can be changed to "A Cruise to India," or "Three (or Four) Days in India."

In addition to the general background the daily programme includes cinema lectures, talks by a missionary, native games, question hours, discussion groups, and, if desired, plays and tableaux.

As India is the field for present study, material has been prepared for this field only.

Particulars on application to *Exhibitions Manager*, L.M.S., Livingstone House, Broadway, Westminster, S.W.1.

L.M.S. Stamp Bureau

Mr. T. H. Earl, 4, Westcliffe, Kendal, is Secretary of our Stamp Bureau. Gifts of old and foreign stamps will be welcomed. A hundred approval books on hand. Supplies of the new Papuan stamps are now available. "Well-wisher" is thanked for a valuable gift.

ABOUT REMITTANCES TO THE L.M.S.

HOW TO REMIT. It is requested that all remittances be made to the Rev. Nelson Bitton, Home Secretary, at 42, Broadway, Westminster, S.W.1; and that if any gifts are designed for a special object, full particulars of the place and purpose may be stated. Cheques should be crossed Bank of England, and Post-office Orders (which should be crossed) made payable at the General Post Office.

TO LOCAL TREASURERS. It is PARTICULARLY REQUESTED that money for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts. This would reduce the Bank Loans upon which interest has to be paid. The Society's financial year ends March 31st.

LOANS TO THE SOCIETY.

With the view of reducing the large amount which is paid in interest on Bank Loans, the directors wish to state that it would be a great financial help if friends of the Society were prepared to advance sums of £50 and upwards free of interest for periods of not less than three months. In the case of advances for unfixed periods repayments could be made at ten days' notice. Loans may also be made at 2½% interest repayable on sixty days' notice.

THE CHRONICLE

Of the London Missionary Society

FEBRUARY, 1935

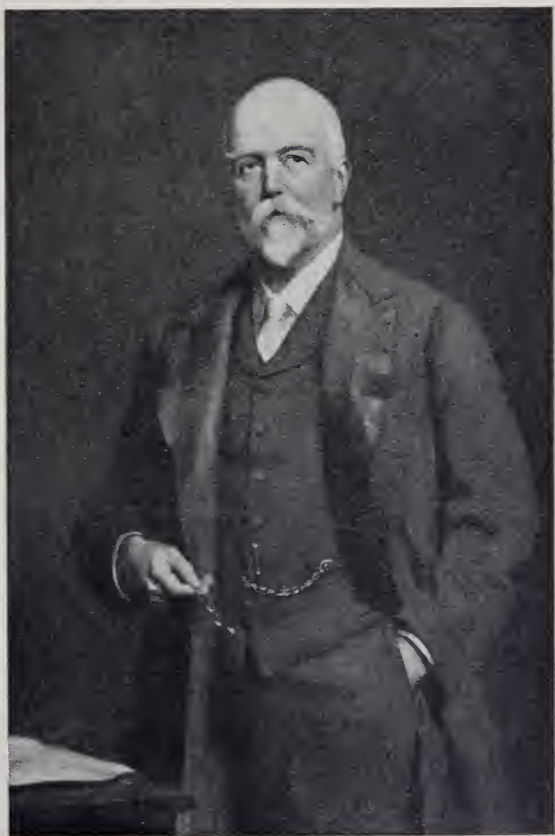
Albert Spicer

March 16th, 1847 — December 20th, 1934.

SIR ALBERT SPICER was a notable citizen of London, and he was proud of that citizenship. But he treasured a greater citizenship more dearly, and he made the lesser serve the greater. All his wide-flung commercial activities became links in that greater traffic of the spirit which binds man to man all the world over where Jesus Christ is King. Spicer the merchant had his dealings with tens of thousands of men overseas, but Spicer the L.M.S. Treasurer had his contacts with millions, and the extension of trade and the outgoing of religion were never antithetic. His faith made him a debtor to all men, and the acknowledgment of it was expressed through the L.M.S.

This is supposed to be the age of youth. Each generation says so of itself. Let us remember that Sir Albert Spicer became a Director of the Society at the age of twenty-seven, and Treasurer at the age of thirty-seven, though he carried other large responsibilities. He neglected none of them. The honour that was his in political life, in the world of finance and imperial commerce, and the bestowal upon him of a baronetcy and a Privy Counsellorship testify to that. Yet he found time to keep himself as closely in touch with the details of policy and administration within the L.M.S. as any Treasurer of the Society has ever done or is likely to be able to do. As Treasurer he stood behind the L.M.S. in days of deficiency without the resources which later came to it, and when, as Treasurer, he had to bear a large personal financial burden. From this he did not shrink. He shared with his life-long friend, Dr. Wardlaw Thompson, the apparent risks of the great Forward Movement, and his courage and faith did not fail him.

Those who did not know him in those years will scarcely realise what a commanding figure of influence he was. His hold upon the Board of Directors was outstanding. His knowledge of L.M.S. places and people was remarkable and he was always eager for L.M.S. information, which he secured, so far as he could, from missionaries at first hand. When his opinion and that of



Sir Albert Spicer in 1907.
(From the painting in the L.M.S. Board Room.)

Dr. Thompson differed, it was a veritable battle of giants, for they were neither of them men who held their opinions lightly. They were equally devoted to the work of the Society and, in consequence, rarely clashed.

Sir Albert had a personal acquaintance with fields of L.M.S. work, made in visits he paid to India, Samoa and South Africa. Africa made a special appeal to him, but not to the exclusion of any other field. He gave his influence to good causes without stint, for he was a man of truly catholic charity. I recall once, being at home on furlough, when the Chinese Government had sent to this country a mission of enquiry into methods of municipal administration, suggesting that a luncheon given to the members of that mission by him as Treasurer of the L.M.S. would be useful, and the suggestion, fearfully made, was forthwith taken up. That was illustrative of him. He was never too busy to do good. In the early days of my Home Secretaryship, when the Privy Counsellorship had been conferred on him, he was very emphatic in saying that he wished to use that honour to help the Society in advantageous ways.

His home, so graciously presided over by Lady Spicer, who made his interests her own, became a great social centre for the

L.M.S., and many a shy missionary has been drawn out to unexpected speech at their hospitable, and oft-times hilarious table. A family of diverse opinions, but of one friendly intent, spurred on the guest, and platitudes were forgotten. Missionary memory will long linger about that home.

A leader of commerce, an honourable and esteemed politician, and a well-known denominational figure has gone from us in the passing of the Rt. Hon. Sir Albert Spicer, but the work that carried his name and influence farthest afield is found in the glorious life of service he gave to this Society.

(From Rev. Nelson Bitton, Home Secretary.)

* * * *

In addition to the funeral service at Golders Green Crematorium on December 21st, there was a memorial service in Westminster Chapel on December 28th, conducted by Dr. Campbell Morgan. The Rev. Nelson Bitton (Home Secretary, L.M.S.) read the 23rd Psalm and offered prayer. Dr. J. D. Jones gave the address and Dr. C. A. Berry led in a final prayer. Next to him on the rostrum stood one whose silent presence was eloquent. It was Mr. Lloyd George, who by this act gave testimony to the high regard in which Sir Albert Spicer was held in Parliament and the State.

A Welcome Visitor

THE passing of Sir Albert Spicer will evoke in many directions thankful memories of the life of a truly Christian English gentleman. I knew of his deep interest, of course, in the London Missionary Society, but of that others will speak more intimately than I. I do, however, remember, some years ago, when we were in the House of Commons together, his telling me that he spent nearly every Sunday afternoon in reading accounts from missionaries in the different parts of the Field, and saying how interesting and inspiring it was.

In the House of Commons one felt how deeply respected by all parties he was. He never obtruded his nonconformity, but never concealed it, and was proud of it. I remember at other times his telling me about his drives among the villages and his visits to country manses. From some people such visits would have seemed almost like patronising arrogance, but from Albert Spicer, who went first and foremost as a

Christian and friend, they were more than welcome.

My closest association, however, with Sir Albert was at Mansfield College. He, with Dr. Dale and Dr. Fairbairn, were very largely responsible for the transfer from Springhill to Oxford. His energy, his geniality, his earnestness, and his own generosity enabled him to collect the necessary money for completing and opening the college free from debt. But, more than that, his advice in the necessary legal formalities and the constitution of the College helped greatly; but perhaps most of all, his many visits to the College, when he was in intimate association with the Principal, professors and tutors, were his real and most valuable service. Everyone felt the contagion of his Christian spirit and great enthusiasm for the introduction of Mansfield College into the University of Oxford. Nowhere will his memory be held in greater respect and affection than there.

(From Sir Arthur Haworth.)

A Bristol Wreath

IN common with many others, I have seen with great regret of the passing of Sir Albert Spicer, and as perhaps I have been associated with him longer than most I may be allowed to express the feelings not merely of respect but also of affection with which so many of us regarded him. It seems but the other day when Lady Spicer, his partner and helper for so many years, passed to her reward, and it is well that they should not long be separated.

It was chiefly in connection with the L.M.S. and the Congregational Union that

I knew him, and in those spheres I knew him well, and so was able to appreciate and value his sterling and unostentatious service. He was Hon. Treasurer of the L.M.S. when I first knew him, and what his service meant there it is hard to estimate. For there were some difficult times, and through them all his loyalty never wavered, but he led with constant and faithful courage.

I know my words cannot do him justice, but I want in some small way to join in an expression of regard and affection.

(From Mr. Frank N. Tribe.)

Honouring the Smallpox Goddess

By W. J. HATCH.

SALEM is all agog when it holds a festival in honour of Mariamman.

The special function of Mariamman is to prevent smallpox. In various parts of South India there has been a good deal of this terrible disease during the past few months. There have also been several outbreaks of cholera, and large numbers have died, so it behoves the people to make an effort to appease the goddess, and win her favour, so that these diseases may not spread farther. A general sanitary crusade to clean up the villages and the town would be a much more effective method of preventing these evils, but the ordinary man in the street does not yet realise this.

Our streets are almost impassable when the festival is in full swing. Sheep and fowls are offered in sacrifice, and one special attraction to the crowd is the sight of men pulling small carts with cords attached to hooks inserted in their bodies.

This year, Government has issued orders that the hook-torture must stop. Running four or five

hooks through the flesh is not likely to promote the health of the devotee, and a god who wants that kind of devotion is better left alone in the temple, instead of gathering a crowd to gloat over the horrible sight of hooks dangling in rows down a man's or a woman's back. At present skewers may be run through the cheeks and tongue, but not hooks in the body. We are making progress. Later on it is hoped that both barbaric practices may be stopped.



The Bazaar, Salem.

Round about Kawimbe

By ELSIE BAKER, S.R.N.

THE task of Christian Missions in Africa is to win Africa for Christ. Mrs. Donald Fraser says, "And if we would win Africa, we must set ourselves to win the women, for they are the key of

squatting round one particular woman, all watching her intently and chatting to her as she moulds a clay pot. She talks and jabbars away, but at the same time she works with a wonderful deftness moulding here and moulding there until a perfect pot is formed. This scene is significant and always impresses me greatly, for these women are in a very real sense the true moulders of Africa. With them so much depends on marriage and motherhood; may this dominant and sacred desire in their lives take on a new meaning—may it be exalted and purified by their allegiance to The Chief of Chiefs whose presence and power does and will lead them out of all their bondage of fear and superstition into His marvellous light.

The Infant Welfare clinics are very popular amongst our Mambwe people. Mothers will



Mary Brown, the African welfare assistant at Kawimbe, with two well-kept charges.

the whole position. In the women and girls we not only have the mothers of the present and next generation but also the most powerful conservative influence." This is specially true, of course, of the older women, and this marked conservatism makes one feel like going farther, and saying the hope of Africa lies in concentration on the child. At the same time, thought and energy spent on the women is not by any means a waste of time.

Over and over again on entering an African village one sees a group of women



The animals are turned out when the nurse goes in.

walk many, many miles, bringing their babies on their backs. In trying to instil ideas of simple hygiene and cleanliness one needs infinite patience. At the end of a busy morning attending to babes, instructing and teaching mothers, then closing with a short service, you feel at least you must have made a little impression. And then that very afternoon, perhaps, you begin to wonder, for on visiting one of the villages you find your welfare mothers along with a whole crowd of women mourning and wailing the death of some member of the village.



Asking to be picked up and loved.

There they are, with their babies on their backs, all huddled together to overflowing in one small hut. It matters little what that person died of—infection or no infection—they *must* be there to mourn. The baby is quite a secondary consideration.

Also it seemed incredible to me, until I saw for myself, that many of the people have their cattle sleeping with them all in the one hut. While attending a sick girl one night there was a grunt from behind a partition, and there, to my horror, was a big cow and her calf and about twelve or

fifteen sheep, goats and kids all fast asleep. I learned that these, plus at least ten human beings, were the usual nocturnal inhabitants of that hut! The animals must be there and all the relations—it mattered little about the stuffy and foul atmosphere for that sick girl.

And when a mother dies, well, the baby must die, too; the source of food has gone, *how* can one expect the child to live?

One night a call came from a distant village. It took us a long time to get there, and by the time we arrived it was too late. The mother had died, also one baby—there were twins. And the live baby would have been buried with the mother, or just allowed to starve to death, had we not been there. The father, who was a stranger in that district, was instructed to take the child to Kawimbe, and as there were no relations about we tried to get a woman to look after the baby. But no one would have anything to do with him simply because he was a twin, so we missionaries took him, Miss Couper and myself, and we did everything for him the first six months of his life, and his full title is Stephen Augustus. It meant much extra work, but it is by taking these babies and caring for them—the women see that no dread calamity befalls us—that teaches them the sacredness and value of each human life. The very fact that many of these babies are brought to us now is a great step forward. To me, these babies afford a great opportunity—women are being trained to care for them—and I hope next term to develop this work from this starting-point to train young women as nurses. The need for training is urgent. One sick baby intelligently cared for by its mother is going to do more for these women's progress than twenty, thirty, or even a hundred babies saved by strangers. The more one comes into contact with all the fear and superstition and ignorance the more one realises the desperate need for training them to think for themselves and to help themselves. We need more and more women who will go out as Christian leaders serving and uplifting their own people in the true spirit of Jesus Christ.

"The London Missionary Society is appealing for additional support for its medical work. There is no doubt that the kind and skilful treatment afforded by their doctors and nurses is a very powerful argument with the heathen in favour of the mercy and loving-kindness which are an integral part of Christian duty."

(From the late Mrs. Mary Scharlieb, M.D.)

Saved from the Scrap-heap

By ANNIE SYDENHAM, M.R.C.S., L.R.C.P., Hong Kong.

WOON HO is a little girl of six years old, who was brought to us suffering from paralysis of both legs. Her legs were like broomsticks, and she was very under-nourished. Day after day went past and nobody came to visit her at all, so then we tried to find her parents. The address which they had given was evidently a false one, for when our messenger went there she found all the houses in that part demolished. We cannot but conclude that the poor little girl was dumped on us, because the parents probably thought she would be no use if she could not walk. Three or four months have passed and still no one has been to see her, but she is *not* going to be paralysed after all, and she can now walk and run again like any other child, except that she is not very strong yet, and is very thin. Now we had to settle the problem of what to do with Woon Ho, for she could not be a hospital patient for the rest of her life. Fortunately there is an

Orphanage belonging to the Church Missionary Society, which is also a good school, and because there are people or churches in England who support a child they are able to take a child in free sometimes. It just happened that there was a vacancy, and they were willing to take Woon Ho, so all preparations were made for her to go. Two sets of clothes were made for her to take, so that she would not look as though nobody cared. Then, on the very day when the nurse was going to take her to the Victoria Home, she started to have high fever and was very ill for several days. Now she has been with us for another three weeks. Her final departure was quite touching, as all the nurses and sisters and ourselves had become attached to her. She was dressed up in her new little coat and trousers, with a red jersey, red socks and red shoes, and another little suit was wrapped up in a parcel. Then she had a box of biscuits (probably a gift from a nurse) and a little



Photo from]

Children in Lester Chinese Hospital, Shanghai, with Christmas gifts from friends in England. The jackets were sent by Jessop Road, Norwich, the toys from Christ Church, Enfield.

[Grace Buttfield, S.R.N.

basket containing some handkerchiefs, soap, towel and tooth-brush. She was told that she was going to school, and all went well until it came near the time for her departure. Then the dread of the unknown overcame her, and she cried a good deal. However, she went off quite happily with one of the sisters, and chatted to her all the way in the bus and on the ferry going over to Kowloon. . . . It was not until the time came for her to part with the only person she knew in that big crowd of children that the tears began to come again, and finally Sister Leung had to escape by strategy. However, I have heard that she is settling down very happily, and beginning to go to the Kindergarten for a little while each morning. She is the third youngest in the home, so she has a long school life before her, and I hope she will do well and perhaps come back to us as a nurse. We have had two or three old scholars from there who have become nurses.

A boy from a pig sty

Another free patient is a little boy called Sui Fok. The Bishop of Hong Kong (better known in Student Movement circles

as "R. O. Hall") was away on a country trip with a Chinese worker, when they saw a pathetic little figure crouched up outside a house amongst the pigs, his back bent, his head drawn over to one side, and just covered with sores. His face looked like an old man's set upon a dwarfed body, but his age was given as eight. Apparently he was looked after (?) by a grannie, so they found the grannie and persuaded her to let them bring the little chap back to Hong Kong to hospital. What an adventure for the old lady, who has probably never been in a train before and certainly not in a motor car! It must have needed a good deal of faith for her to trust herself and the boy to a foreigner. She knew nobody in Hong Kong, and had nowhere to sleep for the night, so we let her sleep in an unused room, and then the next day she had to make the journey back, leaving the boy behind. At first he never smiled, and he never speaks, though he is not dumb. He once uttered the words "shui ngau," meaning "water buffalo," when introduced to a toy containing a horse, a donkey, and a cow, each of which made its respective sound when pulled by the string behind. He was surprised into



Photo from]

[Grace Buttfield, S.R.N.]

Christmas decorations made by patients in a small ward, Lester Chinese Hospital, Shanghai.



[At school in a ward where many patients have to stay for several months, Lester Research Wards, Shanghai.]

speaking by hearing the familiar “moo” of his country friend.

Among the congregation

I continue to go to the Hop Yat Church for worship, and find many friends there, both old nurses and patients and others whom I have come to know. It is very interesting to watch the congregation, and one marvels at its diversity. Among the large number of people present every Sunday there are young and old, rich and poor, educated and ignorant, old-fashioned and almost ultra-modern. There may not always be that rapt attention to the sermon which one would like to see, and really twelve noon is a very sleepy time for a service, but the people themselves are a source of interest. There is a middle-aged prosperous business man, one of the deacons, sitting next to a poor old man who sells in the street (in other words, a “hawker”!), and during the hymns he holds the book in front of the poor man and points to the characters so

that the man can follow; there is a servant sitting next to her mistress; there is a young, well-educated modern girl helping her crippled mother into the seat and finding her places for her. This old lady is most regular in her attendance. There is the manager of the Hong Kong Bus Company with his little daughter; there is a middle-aged, much-respected doctor; there is the assistant inspector of schools with his wife and two children; there are young men who are past and present students of the Ying Wa College; there are our Ying Wa Girls' School boarders, and many of the teachers; always there are some of our present and old nurses; our own servants are all members and attend regularly, the cook usually bringing his little boy, who has learned to be good now, though he used to run up and down the aisle most of the time; and so one might go on with a number whom one knows, and many more whom one does not know. The hospital is always represented by some of them.

“The method of Jesus Christ must be ours, if we would win the world to His ways. He sent His disciples out ‘to preach the reign of God and to cure the sick.’ His example is our mandate.”

(From the late Sir Donald Macalister, K.C.B., M.D., Principal, University of Glasgow.)

Mollie Porritt

By MABEL SHAW.

Mrs. Mary B. Porritt, B.Sc. (Mollie), wife of Mr. Norman H. Porritt, of Senga, Northern Rhodesia, passed quietly away, after a few days' illness, on November 27th, and was buried in the little cemetery at Kawimbe, where her father, one of the L.M.S. pioneers in Central Africa, was laid to rest thirty-three years ago. Mrs. Porritt, then Mollie May, went out to Central Africa to join the staff of Miss Mabel Shaw's school at Mbereshi, and subsequently married Mr. Norman Porritt, the son of the Editor of "The Christian World."

IT was a few days before Christmas, when the air was full of carols, that the news of Mollie's death came to me. She may have died, but she is never dead. I give thanks for a whole year of life she gave to us at the Girls' School, Mbereshi; all her rich giving, her eager, restless, seeking spirit, these things are built up into our school life—they are for ever ours, part of us.

I see her teaching the children carols for our Christmas celebration that year, her whole body moving to the beat of her baton. I share her delight when they mastered the "Coventry Carol." I see her rejoicing in some new plant or weird insect she discovered—I share again her enthusiasm over a course of science lessons she drew up—or in a biology lesson she gave—these things are Mollie. She lived generously, she lived richly, lived to the full every minute of every day.

I think of her laughter—her tears—of her fun, of her delightful nonsense, of her quieter moments, of her rare silences. I think of the deepening and quickening of life within her as she went forward to the great companionship of her life.

There was no holding back with Mollie; she threw herself upon life, she gave recklessly, some might say; nevertheless her life challenges ours, and that fine giving of hers is the deep, unshakable foundation of

the school at Senga. That school is part of her—it lives, and will live.

Whenever we met she plunged headlong into problems and questions, telling me of its concerns, its successes and its failures, and all the time asking her questions, eager to press on, and to press on in right directions.

Everything interested her, people most of all; she was eager to know people, to enter into fellowship with them.

When Baby John came, bringing still more enrichment to life, her interests and activities did not lessen—rather did they deepen—for she had more to give to home—to school—to colleagues. Every remembrance of Mollie is movement—swift, eager movement.

She taught the girls that Christmas-time "King Jesus hath a garden." I thought of it last July when I walked amidst the flowers of their planting at Senga. I think of it now: the garden she and her husband were digging together, digging in deep toil of spirit; although she is no longer there in bodily presence, he does not labour alone—his companionship is now in the heavenly garden where her free spirit moves onward with swifter, clearer movement.

She is for ever part of Senga—she is for ever alive in the hearts of those who love her—and through the rich giving of such lives as hers Africa is going to be loved and ministered to, healed and brought to life.



Mrs. Porritt, of Senga.

L.M.S. MEDICAL MISSIONS.

In India, China, Africa, Madagascar and Papua, the Society last year ministered to 396,000 patients. This great service for Christ was rendered in 47 hospitals and leper asylums by 84 doctors (57 of them Asiatic) assisted by 29 British nursing sisters and 466 trained Indian and Chinese nurses. The greater part of the cost of this healing ministry was met by gifts of patients and their friends.

The Theme, the Audience, the Occasion

By EDWARD SHILLITO, M.A.

For great preaching of any kind three things are necessary—a great theme, a great audience, a great occasion or opportunity. In medical mission work all these three are supplied.

Dr. EDITH L. JOYCE in *The Chronicle* of 1922.

I THE THEME.

THE doctor abroad has the same theme as his brother missionaries. There is a subdivision of labour in the Mission Station, there is not and can never be a subdivision of the Gospel, as though, for example, the doctor had some part of the Gospel for his own. If an evangelist is, as his name implies, a herald of the good news, then preachers, teachers, doctors, translators are all evangelists, and all have the same theme.

The doctor tells good news of deliverance. Through him the Saviour has drawn near to men in their cruel bondage. He Himself declared that He came to open prison doors and set captives free. In His name the doctor also proclaims the day of liberty. By the finger of God he is able to heal the sick, and so the Kingdom of God is come to them. But it is not physical health alone that he brings in the name of his Lord. It is the same Lord who banishes the fear and despair under which men, because of the terrible ravages of disease, had lived, and who can banish also the other and deeper terrors of the soul. Of his Lord, he can say to men. "He it is

Who healeth all thy diseases, and forgiveth all thine iniquities."

II THE AUDIENCE.

The doctor is unlike the evangelist in one way; he can always command an audience

It is a hundred years ago since the American Board, our sister society, sent Peter Parker to China. In November, 1835, he opened the first medical missionary hospital in the Far East in Canton. This is how his audience came together.

"It was after long effort that a place was found for a hospital, and when at length a suitable building was found, on the first day no patients ventured to come. On the second day a solitary female afflicted with

glaucoma, on the third day half a dozen, and soon they came in crowds. It is difficult to convey to a person who has not visited the hospital a just idea of them. He needs to be present on a day for receiving new patients and behold respectable women and children assembling at the doors the previous evening and sitting all night in the street that they might be in time to obtain an early ticket for admission."

III

The language which the doctor speaks is understood everywhere; it commands a ready hearing. It may not be what is called a spiritual motive which brings his audience. But it is useful to remember here that Our Lord said of a certain man, "I have not found so great faith, no, not in Israel"; and yet that Centurion had come to Jesus first of all to beg Him that He would come and heal his servant. Every day there are hearers gathered within the range of the doctor for precisely that reason; but there may be the same faith waiting to be released as Jesus found in Capernaum.

It is a strange, sorrowful, haunted audience which gathers around the Medical Mission. The thought of it must quicken within our hearts not only pity, but penitence, and the longing to share with these sufferers whatever has been given to us. When Albert Schweitzer was studying in his youth, the thought came to him without ceasing, "What right have I to happiness?" When he had been a child he had thought about the pain of the world. The animals had a place in his prayers. But as his world grew he could not shake off this question, "What right have I to happiness?" And the only answer he could find was this—we are spared pain in order to diminish the pain of others. Let us set before ourselves, as a task for our imagination, to stand with the doctor and nurses in the presence of that audience.

IV THE OCCASION.

There may be a great theme, and a great audience, and nothing may happen. The audience may be moved by curiosity, or even hostility. They may refuse to treat the word of the preacher as a matter of urgency. As the Athenians said to Paul, they may

say, "we will hear thee again upon this matter." But when the doctor deals with his audience, he has an opportunity in the cause which has brought these hearers and learners. The matter which has brought them together is not one that can be put off; they wait for something to be done to themselves, and to their loved ones. "If thou canst, come and heal us," they say, as others like them said to Jesus long ago.

There should be that same urgency, wherever men listen to the Word of the Living God. But too often it is not found, and therefore the occasion is missing.

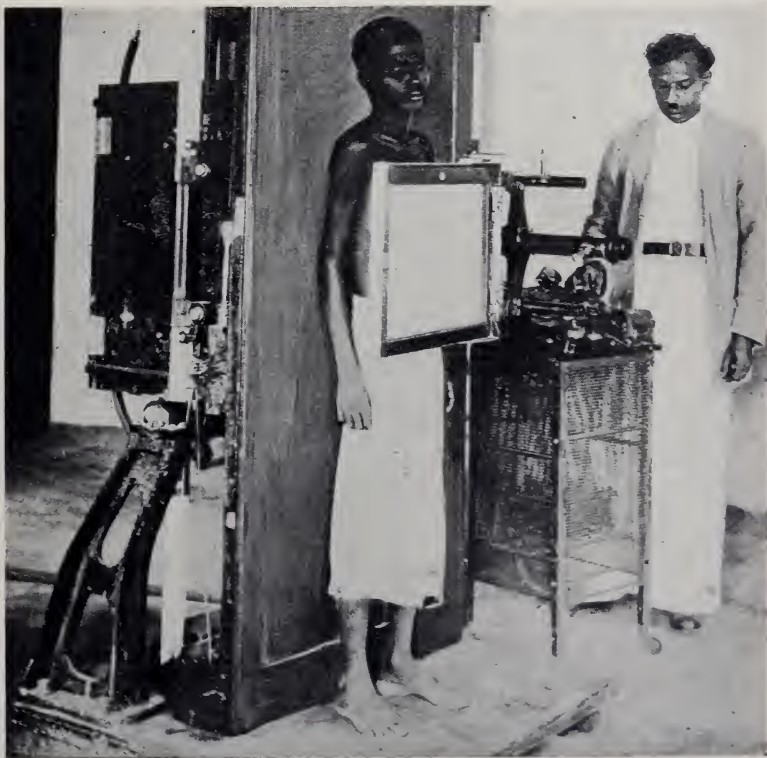
A Haunting Picture

ONE night I went the round of the hospital with the doctor," writes the Rev. Leonard Hurst. "We passed through the dimly-lit wards one by one. Here and there we paused for a word or a swift examination of a patient. We had nearly completed the round and were leaving a veranda of one of the wards when a patient suffering from a very bad cancer of the jaw came quickly from a corner, and before he could be prevented he prostrated himself at the feet of the doctor, begging for relief from pain. It was a simple matter to give orders for the administration of a drug to give immediate and temporary relief. The harder fight had yet to be waged. A blood transfusion would be necessary before the patient was ready for operation; and the operation itself would be a delicate and dangerous affair. All that can be done for him will be done. But I cannot get that prostrate man out of my mind. That poor tortured thing prostrating himself before a man as before a god. I think if ever I grow slack in missionary service that picture will come back to haunt me. And I

V

When the poor sick folk come to our hospitals, they present an occasion in which they are ready to listen to the Word of deliverance. So bitterly do they need the act of mercy which goes with the Word that they are ready to listen. The patient may not know all that has been done for him. But into the depths of his being there comes with the healing touch of the physician a new thought of God. A new expression is on His face now. What must this Lord Jesus be in Whose name and for Whose sake such love has come to them?

can see, too, the doctor swiftly stooping and raising the man to his feet, and giving such help as was in his power to give. And I know now that that incident was symbolic. That suppliant was representative of the vast company of the pain-ridden and the diseased. And the service that stooped to raise and help him was as beautiful as only Christlike service can be."



X-ray room at Neyyoor.

When the assistant at the right turns on the current the apparatus behind the upright table will direct the rays through the table and the patient, casting a picture on the screen in front of his chest.

WALKING THE ROUNDS

*The paths of pain are thine. Go forth
With patience, trust and hope ;
The sufferings of a sin-sick earth
Shall give thee ample scope.*

*That Good Physician liveth yet
Thy friend and guide to be ;
The Healer by Gennesaret
Shall walk the rounds with thee.*

—WHITTIER.

Hankow

At this Union Hospital at Hankow, Central China, there are six Chinese doctors, four men and two women, in addition to two European doctors. Last year 14,569 patients were treated.

MY annual report is not generally considered complete without some reference to artificial legs. When I left for furlough we had made in our little department thirty-five limbs. We are now working on leg number 61. What pleases me more than that number, however, is the fact that we have not only made some progress in the making of the limbs, but have found it possible to begin tackling cases of double amputation. Shortly after my return, the Convent of St. Anne sent me a Mrs. Liu who had lost both feet from frost-bite. Previously it had been our rule to refuse to attempt such cases—it was felt that the type of limb we turned out was not suitable for those who had not one sound foot to stand on. Mrs. Liu, however, had a pair of ideal stumps, firmly healed, and the temptation to tackle her was more than we could resist. We did so, modifying considerably the limb we had learned to make, and after one or two set-backs we had the pleasure of seeing Mrs. Liu standing and walking without support or stick. Some time later the same Convent sent us a girl of about nine, who had also lost both feet, and within two days of the last try-on, she, too, was walking around the ward proud and unaided. We have altogether supplied that convent with five legs, and received through them \$100 (£7 10s.) towards the task of setting China's cripples on their feet.

Keith Gillison.

Neyyoor

Neyyoor Hospital in Travancore has thirteen Branch Hospitals, and three Leper Homes. There are two European and nineteen Indian doctors, and the number of patients treated last year at the central and branch hospitals was 141,749.

In addition to the hospital work, there has been the building and opening of the new Home for Lepers, some three miles away. This Home was opened by the Dewan of this State, and there were at the close of the year forty-two inmates. These are all more or less young men with early symptoms of disease and every prospect of recovery. The buildings are open to the fresh air, and the whole site is in a very favourable position. It is much cooler than Neyyoor, and one can feel the sea breeze which blows across from the coast about a mile and a half away. In a very short time the accommodation—for about one hundred—will be filled. This Home is an addition to the two Leper Homes already existing at Neyyoor.

E. A. Harlow.



Lepers at Neyyoor, dancing.

Tsangchow

Tsangchow is on the North China Plain, where the L.M.S. is responsible for evangelising two million people. There are three doctors on the staff—two European and one Chinese, and 5,022 patients were treated last year.

During the spring I made two long trips out into the district to see patients. The first was to a place about twenty-five miles to the north-west. I was not able to start till midday, as I was busy operating in the morning, so I had to spend the night there. It was a well-to-do village, and my patient lived in a big home. His relatives had called in numerous doctors, one of whom was there when I arrived, but no one had the slightest idea how to make him comfortable. He had the biggest carbuncle that I had ever seen, and was in a bad way. I found him sitting propped up on the "K'ang" (brick bed), with odd bits of rag covering the sore on his neck. He had not had a proper sleep for ten days. I was able to dress his wound twice and make him comfortable—he was asleep in about fifteen minutes after I had finished with him. *G. W. Milledge.*

Jiaganj

At this hospital in North India there are three women doctors, two European and one Indian, and 10,762 patients were treated last year.

We reached another milestone in the progress of the extensions when on January 7th, 1934, we dedicated to God's service the new nurses' classroom and matron's office and the enlarged children's ward and enlarged maternity ward and all that those rooms contain, and the staircase to the roof of the hospital.

It has disappointed me to learn that in some quarters there is a feeling of opposition to our Medical Mission on the ground that it does not give training or employment to non-Christians (except the employment of some indispensable sweepers). An Indian gentleman, who had promised a monthly subscription, receded from his promise on the ground that "the hospital is carried on on a communal basis, for the benefit of the Christian community."

This is really an extraordinary objection! The fact that thousands of Hindus and Moslems and others receive medical treatment from the Medical Mission, in contrast with the few dozens of Christians that benefit, is disregarded, because we train and employ

Christians for the service of these crowds of non-Christians. Here no concession or compromise is possible. This is a Christian institution, offering its aid to suffering people as a piece of Christian service and testimony. It is the Church of Christ, carrying on the Lord Jesus Christ's ministry to body and soul. It is service that can only be done by members of that Church.

Otto H. Stursberg.

Serowe

At Serowe, Chief Tshekedi's capital in Bechuanaland, Miss Evelyn Haile, a qualified nurse, is pioneering in Mothercraft and Infant Welfare.

The most popular branch of the work is the Ante-Natal Clinic, which is held each Tuesday. It began with one mother and three curious women accompanying her. During the year one hundred and forty-three mothers were seen, many of them every few weeks, and a small number coming once only. Out of the total number there were born in 1933 thirty-four male infants, among which nine died during the first month, and forty-seven female infants were born, of which three died during the first two months. Infant mortality is very high, due to syphilis and wrong feeding. The two hospital nurses, Motshabi and Mthoecho, and my district nurse, Batshabeng, came to the clinic and are showing interest and skill. The minister's wife, Mrs. Raditladi, comes each week to learn and help with the sewing, as the women sew baby garments while waiting to be examined. They buy these, when finished, at 3d. each.

I am called out to midwifery cases in the huts, usually to the mothers of the Ante-Natal Class, but sometimes to women who are very heathen and whom I have never seen before. I always jump at these opportunities and try to teach hygiene individually, as there are generally six or eight onlookers—women of all ages from thirty to eighty! It is my custom to have a praise service for the baby and dedicate it to God, even if it is born in a heathen home. There is much joy on this side of the work—also in the naming of the child, which falls to my lot. In the three months, September to November, I paid two hundred and seventy visits in the huts, and that means bathing the baby and nursing the mother. I believe Africa can be changed through the women—hence the untold joy of working among the mothers and babies in Serowe. *Evelyn Haile.*

The Churches and the India Bill

By G. E. PHILLIPS, M.A.

INQUIRIES have come to the Mission House about the probable effect upon Missions and upon Indian Churches of the legislation which is to follow the Report of the Select Committee. We Christian folk have a special stake in this matter, and while we share with all good citizens the desire that the right thing may be done by all concerned and the sense of how enormous are the issues involved, we ought to be caring more than others for the welfare of India and her people, and very specially for the welfare of our fellow-Christians and the spread of our religion.

Christian Indians

How is this legislation going to affect Christian Indians? Sir Henry Page Croft and his friends are alarmed at danger to the Christian Church. But Christian Indians show themselves as anxious for progress in self-government as any other community. They have no extra-territorial patriotism, and do not wish for foreign protection against possible unfair treatment by their fellow-countrymen. There is the same variety of political opinion amongst Christians in India as in our Home churches, and Christians can be found in all parties, including the most extreme Nationalists. To their lasting credit, their leaders declared against the whole communal system and thereby earned the respect even of those who found themselves reluctantly obliged to demand privileges for their own community. Now that Communal Electorates have been decided upon, Indian Christian leaders are taking ordinary constitutional means for defending the rights of their community. They know that under the pressure of Communalism in India they will be handicapped in securing posts, whether in Government or in commerce. But many of them know by experience that qualified Christians can win their way against such handicaps. In August of this year (1934) there was a most interesting debate in the Legislative Assembly upon a resolution moved by a Roman Catholic Christian, urging the claim of the Indian Christian community for employment in the public services. The claim received warm support from all quarters—Hindu and Mohammedan. The Government spokesman, himself a Hindu, accepted the sugges-

tion that annual returns should show the position of the Indian Christian community so that steps might be taken if at any time it was found that Indian Christians did not get employment under Government in proportion to their numbers. Striking testimony was given by non-Christians to the fact that Christians generally put the nation's interests ahead of those of their own community. In short, Christians, though handicapped, can work their way, and we should do them real harm if we used their alleged interests as an argument against self-government for India.

Religious liberty

What the leading Indian Christians, however, do demand, and that quite rightly, is that in connection with the revision of the Constitution there shall be in some form or other—if not in the Constitution itself, then in the Proclamation by His Majesty which may inaugurate the revision—an explicit statement of certain fundamental rights of Christians in India, such as religious liberty, right of public worship, right of maintaining schools, right of religious propaganda, and right of inviting missionaries from outside India to help the Indian Church. The Report itself (see para. 367) has met only a part of this demand by providing that no one "shall be disabled from holding public office or from practising any particular profession or calling by reason only of his religion, caste, colour, or place of birth."

Missionaries as guests

How will the new legislation affect the Missionary Societies? Representatives of these, when informally consulted at the time of the Round Table Conferences, made it clear that they desire no official protection, but prefer to be in India as guests, invited by the Christian Church. We have no right to enforce our religious propaganda by secular help, but we have every right to assist our fellow-Christians in their own great task. That they desire us to continue is beyond all doubt, and it is inherently proper that instead of foreign organisations asking for the right to carry on missionary work, Indians should themselves claim the right to invite Missionary Societies to help the Church in India.

Christian Missions are in no real danger from the proposed changes. No doubt they will often receive less favourable treatment than hitherto in such matters as school grants, but the schools will win their way by their own merits.

Dispelling mists

Far more important than any practical or financial consequences is the feeling about Christianity which will spread abroad when no one can possibly associate it with foreign domination. Already much of the denser fog of misunderstanding which once surrounded the Figure Whom we desire to present to India has dispersed. Jesus is not now commonly thought of as the white man's God. Yet still there are clinging mists, and many non-Christians imagine that, by influence with fellow-countrymen in the Civil Service, missionaries get substantial indirect help which is not given to Hindu or Moslem propagandists. The larger the amount of self-government, the less colour can be given to this belief. That is why most missionaries would have preferred the Report to go farther than it has done towards meeting Indian aspirations, though knowing the complexities of the situation they are likely to accept the findings in this Report of a remarkable body of experts whose goodwill towards India is as unquestioned as is their own.

But if political domination is a veil, and the veil is really being taken away, this means that if we Christian folk are faithful, India is going to see the face of Christ more clearly. Who can think of it without a thrill?

The task for to-day

One thing is certain: changes are going on inside the hearts and minds of multitudes of Indians compared with which these political changes look superficial and com-

paratively unimportant. If at this moment in their history our brothers in India can get a new vision of Christ as the Lord of all good life in their country, what may not happen in the next ten years? It seems as if there never was a time when we needed more to strengthen all our efforts to make Christ known among the educated, the outcastes and the middle-classes. Instead of curtailing grants and withdrawing missionaries, this is the time in which to bring to adolescence and maturity the infant Church which has come from the outcastes. If the appeal now being made for Christian Colleges in India can succeed, how appropriate will be a present to India as she starts her new life of a group of colleges worthily representing Christian education.

The Great Commandment

But there is one supreme call to us Christian folk. There is something needed at this moment which is more than political wisdom or integrity—something far warmer and more affectionate, without which every scheme will fail.

Mr. Mayhew, when writing about the difficulties of educating the outcastes, described the limitations of "the necessarily chilly efforts of Government departments on their behalf." It is not only outcastes who feel something necessarily chilly about departmental proceedings for their good, whether in India or in England. Can we of the Churches put into the atmosphere just now a warmth of affection towards Indian peoples, a rejoicing in their many glories, a sense of their value in themselves, and not merely as part of the British Empire or even as potentially a part of the Christian Church?

It might quite well turn the scale at some critical moment in the discussions which now lie ahead. But whether it did that or not, it would be right in itself.

PRAYER AND PRAISE.

LET US GIVE THANKS—

For Medical Missions in all lands, for their manifest power and their rapid growth.
For the consecrated work of all the doctors and nurses of the L.M.S., and for those who have become Christians through the influence of the hospitals.

LET US PRAY—

That we may prepare ourselves in heart and mind to co-operate specially in prayer this month with all the medical workers.

For the power to recognise the sacramental nature of Medical Missions, that all the workers may discern their Lord in every human being they meet.

For all native doctors and helpers in the field and for all who are being trained for service.
For the raising up of more medical missionaries.

That the offerings in Medical Week may be sacrificial and blessed to the givers.

Bandit Cruelty

By GEORGE C. DORLING, F.R.C.S., L.R.C.P., Tientsin.

A FEW weeks ago there walked into my out-patient room a lad of sixteen. His hair was matted. His skin was dark brown from exposure to the sun. He was naked except for a dirty loin-cloth, from the string of which hung a cloth bag containing a few coppers. He fell on his knees and bowed three times to the ground, saying "Have mercy, have mercy." His arms were folded across his chest, and closer inspection revealed that they were actually joined together by a pedicle of flesh some three inches in diameter. His story was that he had come from Jehol where he had been in the hands of bandits for over two years. His home had been burned to the ground. His father and mother had both been killed. Finally, as no ransom money was forthcoming, the bandits had let him go. He was thirteen years old when he was first taken, now he was sixteen. During all that time his wrists and ankles had been bound together with iron fetters. I asked him how he ate. "Like a pig does, with my mouth to the ground." The food had been very scanty, consisting of one hard biscuit and some maize daily. "How did you get

here?" I asked. He had walked the five hundred li (a "li" is equal to a third of an English mile). Some days he did twenty li, others thirty. I consulted with the nurses about admitting him to the ward, considering his filthy condition. A young boy nurse with sparkling eyes at once said, "Oh, I would like to bath him," and he did. Friends, you need to live in a heathen country to appreciate how Christ-like that deed was. This Student Nurse not only bathed him but also did what is considered the meanest task in China, he shaved his hair.

After two days, during which the part was cleaned, we did the plastic operation necessary to free his arms. It was wonderful to see his thrill at once more being able to move his arms freely. He could now hold a cup to his mouth. Fortunately his elbows and shoulders were not at all stiff. His wrists and hands were badly deformed but massage, exercises, and carrying heavy weights suspended from a bamboo stick improved this a great deal. One foot was deformed as a result of the fetters round his ankles, but that, too, was soon corrected by walking exercises.



As he arrived after walking 170 miles.



Free at last!

With some money from a friend in England we were able to fit him up with clothes and pay his fare home. I took him to buy some shoes. It was thrilling to hear him talking to the shopmen, in answer to their enquiries

as to what was my relation to him! He described how we had taken him in free, all because of the Jesus religion. The cobbler stuck up one thumb as a sign of approval and reduced the price of the shoes!

Nurses Wanted for Leper Work

AN OPENING IN MADAGASCAR.

THE French Government has made a remarkable offer to our Society. It is no less than the handing over of the care of three hundred lepers in the leper village of Ilena, in Betsileo Province, Madagascar. The condition is that two qualified nurses are appointed by the Society, and there is no manner of doubt that new hope and health can be ministered to the suffering inmates if Christian nurses take the place of the military discipline now ruling them.

The total cost would be about £650 a year, of which the Mission to Lepers is ready to contribute £300. In the hope that friends of the L.M.S. will readily find the remaining £350, the offer of the French Government has been accepted. The promise of special gifts continuing for a period of years for the support of this new work is asked for.

The famous Leper Settlement at Fianarantsoa, in the same province, started in 1895 by Mrs. Arthur Hockett, continues its benevolent work. The Rev. A. M. Chirgwin, M.A., General Secretary of the Society, visited the lepers there in 1931, and wrote in his book, *On the Road to Madagascar*, as follows:—

"They hobbled into the church, and we had a short service, and after I had finished speaking, one or two got up and spoke words of gratitude for all that had been done for them. The last one to speak was a man named Rambelo, and attaching to him is a story. For twenty years Rambelo had been a leper in the Home. Then the disease disappeared, and he was allowed to go back to his village. For several months he was living the life of an ordinary working man, until one day he came back again to the Home. He did not enjoy life in the outside world, he said, as much as he had expected to do; many of his old friends were gone and very few of his relatives remained. So he came back to the Home and offered to act as chaplain till the end of his days. And there he was exercising his cure of souls in that house of doom. He teaches the

people to read, conducts services and preaches. He is the 'father and mother' of the whole community; a fine Christian man with a splendid influence on the whole place. I have rarely heard a more mellow voice; and with that pleasant, quiet voice of his he goes round to the patients talking to them in their homes, aiding them with their



Photo by] Rambelo, the ex-leper evangelist. [A.M.C.

work, binding up their sores, helping them to plant and hoe their little vegetable plots. He gets no salary, just food, clothing, a house and a little pocket-money. But Rambelo helps to make the Leper Home a House of God. I was proud to be able to take his photograph, and shake his hand, for of such is the Kingdom of Heaven."



A Century Ago

THEY were troubled in 1835 about the best ways of increasing the annual income of the Society. It was then £57,000. The Rev. George Clayton called for 1,000 congregations of 1,000 persons each to subscribe a farthing a day for the L.M.S., and pointed out that the total would reach £380,000.

A Note for Historians

The first week of June, 1934, will be reckoned, I think, as one of the landmarks in the history of the L.M.S., and maybe in the history of the Church of Christ in India. During that week our church in Travancore took control of all the work hitherto under the direction of the District Missionaries, and by so doing became a fully responsible autonomous Indian Church, strictly speaking, even more indigenous than its great sister church the Syrian Community, because its members come from ancient Dravidian stock, whose advent to South India is beyond the limits of history.

(From R. H. Eastaff, M.A., B.D., Trivandrum.)

Films for China

Fourteen months ago a committee, of which I was the chairman, started the showing of educational films. Later, through the generosity of a Chinese friend, we were able to purchase five reels depicting the Life of Christ. These have been in great demand, and have been used in North and Central China, as well as in East China. There is a real demand for religious films, but unfortunately there is no more supply on hand. If anyone in England can send us some 16-mm. religious films, they can be widely used to great benefit.

(From J. S. Barr, M.A., Shanghai.)

For Art Students

A lady of Boston, U.S.A., has offered three prizes to be competed for by students in India, the first being for two guineas. They will be given for the best pictures illustrating incidents in the life of our Lord, such as, "The Healing of the Leper," "Gethsemane," and "The Wise Men and the Star." Any presentation of the life of Christ will be eligible. The arrangements are in the hands of the National Christian Council at Nagpur. The offer is sure to turn the minds of many scholars in the direction of Christian art. It would be well if the encouragement could be more widely extended. Teachers in Mission Schools would certainly welcome such kindly provocation.

A New Laymen's Movement

A small group of laymen connected with the Society has been set up as a Committee to take the first steps towards the formation of a Laymen's Council to support the work of the L.M.S.

Readers will remember the help given in former years by the Laymen's Movement, which began its activities before the war.

Other similar bodies still carry on their good work. An example is the Scottish Laymen's Missionary Movement, which is holding a week-end gathering at Dunblane from 15th to 18th February.

The theme of the Conference will be "The Missionary Outlook in the light of modern nationalistic developments," with special reference to India and the Jews.

Luncheon Hour Talks

At the Memorial Hall, from 1 to 2 p.m. Wednesday, February 13th: "The Christian Church in Germany." Speaker, Rev. A. E. Garvie, M.A., D.D., Th.D. Wednesday, February 27th: "Communism—what is it?" Speaker, Rev. A. Packman, of the Deptford Social Service Centre. Printed programmes may be obtained on application to Rev. S. J. Cowdy, L.M.S., Livingstone House, Broadway, Westminster, S.W.1. All men are welcome.

Our Lenten Offering

“IF any man will follow me, let him deny himself and take up his Cross.” In our days of ease it is difficult to remember that the call of our Master is a call to self-denial. It is a commonplace that since we no longer have to suffer material hardship for our religious faith we have lost much of our sense of religious value. We are able to acknowledge Christ without incurring, of necessity, self-denial and to forget the essential and elementary implications of Christian discipleship. Because of this our spiritual life suffers and the world suffers, too. Our power to serve is lessened, and there is a drop in the quality of such service as we give. Out of its long experience the Christian Church has tried to compensate itself for this natural loss by the institution of periods and methods of self-denial. Some of these have become stilted and ineffective, tending to ritual rather than reality, but the need for them is evident to every student of spiritual life and power. An equivalent for Lent is required for most of us if the soul's health is to be secured.

* * *

During the 'eighties, and as a part of the great Forward Movement of that day, the Society inaugurated a week of “thanksgiving, prayer and self-denial.” As its first glow gradually died down a new incentive was given it by associating the effort with the support of the Medical Missions of the L.M.S. In many places it may be feared that the association of the week with self-denial has lapsed, and that numbers of our people both give and work for Medical Missions week without that incentive of self-denial. We must get back to that if we are to make the week what it ought to be. As our gifts to L.M.S. Medical work take on the quality of self-sacrifice so much the better in religious efficiency that work will become, even though little financial increase is secured. In all missionary giving there is a real connection between purpose and effect. The gifts of self-denial are twice blessed. There is no great merit in giving to the Lord that which costs us nothing. To undertake the discipline of some self-denial for the sake of God's work among men is to go forward in the life of true religion. We may all of us make the well-known little Medical Week envelopes a medium of spiritual progress.

The reference here is not necessarily to small things, such as tobacco, sweetmeats, entertainments and so forth, alone. It touches bigger things. Motor cars and large houses are not exempt. In such matters we cannot dictate to each other; the appeal of all religious issues must be to the individual conscience. One of the greatly generous friends of the Society has recently offered to the L.M.S. an additional £500 a year for the next seven years on the condition that three others will do the same. His offering is made possible because he has deliberately cut down personal and domestic expenditure for that purpose. He feels sure there are others so concerned for carrying the Gospel through the L.M.S. to the unreached millions, and he seeks to found with them a fellowship of service through self-denial. If this month of February could bring a response to this the L.M.S. might set its face to the future ready to attempt some of the great tasks that lie before it. We have no need to seek such tasks, they have been awaiting attention through many years.

* * *

These notes are being written at the close of 1934. The writer's mind goes back to the close of that fateful year, 1914, when so many men's hearts were failing them for fear and the L.M.S. outlook was very dark. The attempt was being made to clear a great accumulated deficiency away. At that time the alternatives were “restoration” or “retrenchment.” Within two years the deficiency was cleared, and in those stirring years the L.M.S. was the one Society that took over increased responsibility by accepting from the American Board the charge of its work in Ocean Island, and so taking the whole of the Gilbert Islands into its care. Why then need we let fear fetter us to-day? Great things are as possible now as they were twenty years ago. Our missionaries are just as adventurous. The very Gospel we preach grows bigger as we face the wider needs of the world. The divine resources are infinite, we want but the courage to release them in consecrated service. Surely there may steal on to the listening ear the word of the Master, ringing clear above the noise of the passing tempest—“O ye of little faith, wherefore did ye doubt?”

N. B.

THE READER'S GUIDE



Robert Morrison (1834-1934). *A Souvenir of the Centenary Celebrations.* (Bible, Book and Tract Depot, Hong Kong. 50 cents.)

A quarto illustrated pamphlet of 16 pages recording the Celebrations in China, with chapters on Morrison and his work.

Zachary Macaulay.—*An appreciation by Charles Booth.* 1934. (Longmans, 6s.)

Zachary Macaulay has so often been described as the power behind the anti-slavery leaders that he is in the way of becoming the most famous of them all. That is only justice, for his work was essential to that of Wilberforce and his friends. Mr. Booth's new book gives his story in full. Perhaps the finest summary of the reformer's career is in the inscription in Westminster Abbey which speaks of his "perseverance no success could relax, no reverse subdue, no toil, privation or reproach could daunt" and his devotion "to the service of the most injured and helpless of mankind" . . . "and finally conferred freedom on eight hundred thousand slaves."

The bare facts of Zachary Macaulay should be well known. He was the father of Lord Macaulay. He began work as an employee on a slave plantation and saw the horrors of the slave system for himself. This experience made him a strong pillar of the Abolitionist Movement and brought about the historic end. Yet there are many other points in the story which will make the reader wish we had more men of the same kind to-day. Mr. Booth's book thus provides good matter for all who can appreciate the value to the world of a good man devoted to a great cause.

The Chinese People.—*Their Past, Present and Future.* By Lieut.-Commander E. S. Elwell Sutton. 1934. (Ivor Nicholson & Watson. 4s. 6d.)

Even in this age of compactness and brevity it is something of a triumph to give a coherent account of China's past and present in 250 pages, but this the author has succeeded in doing. In a most readable book he traces the rise of China's culture and her gradual development to Nationhood. He sees two threads running through her history, the search for harmony in the discords of life through knowledge of the "Great Tao," and the Confucian veneration and search for the Superior Man, the personification of a somewhat legalistic virtue. Under successive dynasties new ventures have been made, fresh progress toward the ideal, but always to be followed by a

"cycle of decay." The history of the past century of contact with the West becomes much more intelligible when read in the light of this earlier history, as also the varying fortunes of new religions—Buddhism, Christianity and Islam.

This illuminating sketch of one of the most significant chapters in the world's history is notably sympathetic to all the great things in China's past and present, but also passes the dispassionate judgment of the historian on her achievements. Brilliant as these are they are robbed of full fruitage by China's fatal inability to produce the strong character necessary to make her people worthy of Democracy and its liberties. China is called on to consider whether Christianity can do what other religions have failed to do.

The Progress of Rural Welfare in India.—*The Annual Report of the Indian Village Welfare Association.* By C. F. Strickland. 1934. (Oxford University Press, 6d.)

The Indian Village Welfare Association is a group of Government servants retired and in office, missionaries, commercial men, and others interested in efforts for the social and economic uplift of the villages of India. It is a voluntary organisation expressing the deep philanthropic interests of Britain in India. The Association is a means whereby persons of most wide political opinions may find a point of common interest in a non-political purpose. It limits itself to publicity and propaganda. By publishing pamphlets and distributing information on rural work which is being done it seeks to help those who are actively engaged in the work, and to bring about a co-ordination of the efforts of Government and private bodies in all social service.

The Report, which is all too brief, gives some account of the work being attempted in each province of India. It points out the necessity for the advice of trained men in special departments, and the value of co-operation between missionaries and government officials. It instances the Rural Reconstruction Centres, which form an important part of missionary effort as a means of co-ordinating the often over-specialised efforts of government departments.

The bibliography at the end of the Report gives a most useful selection of books dealing with general conditions, agriculture, co-operation, education and health, and should be consulted by any who wish to make a study of rural conditions in India.

"Oliver Wendell Holmes once wrote some lines which might be accepted as a text from which one could preach a sermon on medical missions.

"Not by the lightning gleams of wrath
Our souls Thy face shall see,
The Star of Love must light the path
That leads to Heaven and Thee.

"The love that leads a medical missionary to isolate himself from everything which other men hold as most dear, which compels him to go forth to heal the disease or to relieve the physical sufferings of others, must surely strike a chord which might otherwise never vibrate to any Gospel message in the heart of the anguished sufferer."

(From the late Sir William Whitla, M.D., Belfast.)

The Cost of Medical Missions and how to meet it

THE special week for Prayer, Thanksgiving and Self-denial on behalf of the L.M.S. Medical Missions last year produced £5,297. The other way of support is under the Special Objects Scheme. Many of our churches have adopted beds and cots and nurses in our various hospitals. From that source of contribution last year the total was £6,042—making £11,339. Our hospitals number 42, they deal with over 1,000 patients per day, and, of course, their cost is very considerable—something

over £64,000 a year. But the major part of this cost is raised in the cities and districts where the hospitals are situated, no less than £47,000, leaving the Society with the problem of finding the balance, viz., £17,000. Towards this, as stated above, last year over £11,000 was found, and the need of course is for the other £5,000. Only two out of every five of our churches seem to observe the week of self-denial for Medical Missions, and if all would do so it would be comparatively easy to balance this particular fund.

A Medical Crossword Puzzle

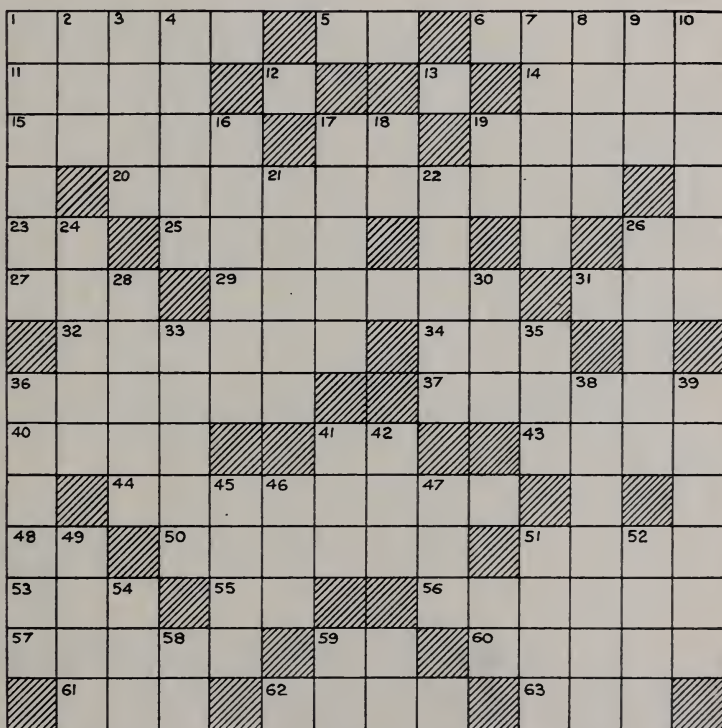
CLUES ACROSS.

1.—Should be 72 to a minute.
5.—Goes his rounds in the hospital. 6.—When darkness falls.
11.—Portent. 12 and 13.—Every man's doctor. 14.—A designation. 15.—The hospital cupboard needs constant supplies of this.
17.—A degree. 19.—Hospitals do this to their patients. 20.—Every captain of the *John Williams* needs this. 23.—Steamship.
25.—African villagers long for this. 26.—Christian endeavour.
27.—Scottish "have." 29.—A town in South India famed for its temple. 31.—Organ of hearing.
32.—Whim. 34.—Most newspapers have these. 36.—A most useful antiseptic. 37.—A sauce.
40.—Length multiplied by breadth. 41.—Initials on one-time picture paper. 43.—Patients in South India belong to this tribe. 44.—This helps us to remember. 48.—Title. 50.—An epidemic. 51.—Evergreen trees that attain a great age. 53.—Wrath. 55.—Initials of L.M.S. Literary Superintendent. 56.—Food of African villagers. 57.—Hospitals aim at these for their patients. 59.—Medical officer. 60.—An L.M.S. station in South India. 61.—Well-cooked food tempts patients to do this. 62.—A skin disease prevalent in Central Africa. 63.—Indigo is one.

CLUES DOWN.

1.—Hospital floors are given this. 2.—Damp, be-headed and curtailed. 3.—Part of a microscope.
4.—Foolish people do this at Missions. 7.—In this country you will find the Jammalamadugu and Erode hospitals. 8.—Surname of a nurse famous in literature.
9.—His Majesty's Inspector. 10.—Rope for tying a beast. 16.—A famous leper. 17.—Many patients come to Indian hospitals in this. 18.—Indefinite article. 19.—Exclamation. 21.—Girl's name (mixed).

22.—Pointed mass of ice on broken glacier. 24.—Taste as spelt in America. 26.—A town in Afghanistan.
28.—"Our glorious Semper ——" 30.—Girl's name.
33.—Goliath was one. 35.—An abbreviation for heights upwards. 36.—A metrical foot. 38.—A kind of sausage. 39.—A member of a religious sect in India. 41.—The key-note in tonic sol-fa. 42.—A kind of antelope. 45.—Many Indian babies have sore ones. 46.—A dispenser's qualification.
47.—A termination. 49.—Correct. 51.—Three feet. 52.—Windows should be opened thus. 54.—An age. 58.—"And" in French. 59.—A degree.



JUST PUBLISHED !

THE MARTYR CHURCH AND ITS BOOK

By J. A. Patten and Edward Shillito.

The early Malagasy Christians were driven into exile, their leaders martyred, Christianity forbidden and the Missionaries deported. The Bible alone was left to bear witness to the Truth. It was read in secret by the faithful remnant at their meetings in caves, and soon after the persecution was over and freedom of belief granted, it was found that the Church had multiplied ten times its original numbers. Surely this testimony to the Word of God and its power forms one of the most inspiring chapters in the history of the Christian Church. It is told here afresh with power and sympathy.

48 pages and seven illustrations in attractive two-colour jacket.

6d. net ; postage 1d.

MEDICAL WEEK (February 10-17)

Our friends will want to know what material is available for this week. Below will be found books which are recommended, and also collecting material which is available.

THE DOCTOR ABROAD. By E. H. JEFFS. 1s. net, postage 1½d.

The story of L.M.S. medical work throughout the world.

THE TOUCH OF HEALING. By M. M. WOOD. 1s. net, postage 1d.

Stories of Medical Missionaries abroad.

THE MEDICINE MAN. By EDITH M. HUTCHINGS.

Sketches from many lands of the Medical Missionary at work. Fully illustrated and bound in cloth boards.
2s. net, postage 3d.

HEROINES OF HEALING. By C. E. PADWICK. 1s. net, postage 1d.

BIOGRAPHIES.

THE STORY OF DAVID LIVINGSTONE. By W. P. LIVINGSTONE. Paper, 1s. net, postage 1½d. Cloth, 1s. 6d. net, postage 2d.

The popular biography of the great pioneer missionary doctor to Africa.

WILFRED GRENFELL. By E. H. HAYES. Paper, 1s. net, postage 1½d. Cloth, 1s. 6d. net, postage 2d.

A popular biography of this magnificent man who has given his life to Labrador.

DOCTOR PENNELL. By E. H. HAYES. Paper, 1s. net, postage 1½d. Cloth, 1s. 6d. net, postage 2d.

A life for Christ among the savage tribes of the Afghan Frontier.

LESSONS.

FOUR LESSONS ON DAVID LIVINGSTONE. By VERA WALKER.

" " " **DR. W. GRENFELL.** By DOROTHY WILSON.

" " " **DR. PENNELL.** By M. O. PELTON.

" " " **DR. A. PEILL.** By MURIEL PRESTON.

Each 2d. net, postage ½d., or 2/2 per dozen post paid.

FOR CHILDREN.

FAR-AWAY TALES OF HEALING. By MARY ENTWISTLE. 4d. net, postage ½d.

PICTURES.

THE HEALER. By HAROLD COPPING.

Wall Picture, full colours.

Size 20" x 30".

Postcard full colours.

1s. net, postage 4d.

1d. net, postage ½d.

LEAFLETS AND COLLECTING MATERIAL

HEALING NEWS.

A leaflet for free distribution among adults.

POSTER.

A fully illustrated poster. Size 20" x 30".

SMILES FOR TEARS.

An illustrated children's story for free distribution among children.

COLLECTING BOX.

This neat collapsible box can be carried in your vest pocket during self-denial week.

ORDER OF SERVICE.

A leaflet giving a complete outline of service for leaders.

COLLECTING ENVELOPE.

A little envelope for your offering

Supplies of the above sent free on application to

THE LIVINGSTONE

42, BROADWAY,



PRESS (L.M.S.)

WESTMINSTER, S.W.1

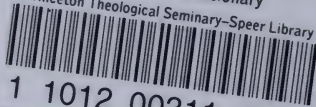
For use in Library only

For use in Library only

I-7 1935

Chronicle of the London Missionary

Princeton Theological Seminary-Speer Library



1 1012 00311 4974